The

Non-Subscribing Presbyterian

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Notes of the Month.

The ministers and members of our different congregations who intend going to the Conference at Birmingham, April 16th to 19th, should bear in mind the reduced fares available for those who have procured the necessary vouchers. The Irish arrangements are in the hands of the Rev. Alexander O. Ashworth, Marsdene, Cyprus Park, Bloomfield, Belfast, and he should be communicated with as soon as possible by those who can go to Birmingham. We hope their number may be large and that Ireland will be well represented at the meetings. One or two matters of business of a very important character will be brought forward, and it is desirable that we should present our point of view and have it fairly considered.

* *

At the time these notes are being prepared the coal strike still continues to cause grave anxiety and ever-growing distress. The numbers of the unemployed in many districts are so large that exceptional measures for coping with them are being adopted. If the miners do not speedily resume work there will be a most acute crisis. Already trade and travel by land and sea are being seriously dislocated, while the price of coal is practically prohibitive for the working classes. It is needful we should realise the interdependence of all sections of society, but it is surely deeply deplorable that this truth should be brought home to us in so extreme and serious a manner. Fortunately, the situation is more hopeful than some days ago, and we sincerely hope that conciliatory counsels will prevail and bring to an end the gravest industrial difficulty of modern times. When that happens it should be the strong determination of the proper authorities to make it impossible for the thing to happen again.

THE MESSAGE OF SPRING.

By Rev. G. L. Phelps.

Lo, the winter is past,. . . . the flowers appear on the earth: the time of the singing of birds is come.—SONG OF SONGS, 2-11.

HOW perfectly natural it is that almost every religion has a festival in the spring of the year. He must be a dull prosaic being who does not feel the thrill of gladness and wonder at the time of earth's resurrection.

Earth is a wintry clod ;
But spring-wind, like a dancing psaltress, passes
Over its breast to waken it.

Everywhere new life appears, countless miracles are wrought, leaf and flower transform gardens and fields and woods, birds from far lands sing anthems of praise, "and God renews His ancient rapture."

The prevailing tendency of our age to crowd into towns threatens to rob us of the inestimable blessings, spiritual as well as physical, of communion with Nature ; we note the lengthening of the days and the increasing mildness of the weather, but our minds do not "drink at every pore the spirit of the season." Under the stress of competition the best of our time and thoughts are given to getting and spending, and when we seek the mountains and the woods it is to pic-nic—not to hold communion with the Infinite.

Little we have in Nature that is ours ;
We have given our hearts away, a sordid boon !

How different it is with the Nature lover ; the revolving seasons bring each its message of hope and trust to help him in the tasks of life :

Early he had learned
To reverence the volume that displays
The mystery, the life that cannot die ;
But in the mountains did he FEEL his faith.

Spring is the season of life and love, of health and hope ; its message is : "How good is man's life, the mere living ! how fit to employ all the heart and the soul and the sense for ever in joy !" The music of singing birds, the murmuring streams, the rustling leaves, the splashing waters do more than convey pleasing sounds to the ear : they whisper mystic messages to the soul. The fair flowering fields not only delight the eye, they speak to the inner man. When we breathe the fragrance of the flowers we also take in something of the deeper meaning of things. A bank of dancing daffodils, the song of a lark from out a sky of blue, the golden haze of a sunset at the close of a stormy day, the melodious madness of all the birds of heaven when morn, in russet mantle clad, walks o'er the dew of yon high eastern hill : all these lift us above the fret and care of the trivial round into the larger life which expresses itself in beauty, so that we see into the life of things. If we turn to Nature, not merely to satisfy a longing for change from the strain and stress of business, but as we should approach some hallowed shrine we shall feel the Divine Presence and realise in ourselves the experience of Wordsworth :—

Far and wide the clouds were touched,
And in their silent faces could he read
Unutterable love. Sound needed none,
Nor any voice of joy ; his spirit drank
The spectacle : sensation, soul, and form
All melted into him ; they swallowed up
His animal being ; in them did he live,
And by them did he live ; they were his life
In such access of mind in such high hour
Of visitation from the living God,
Thought was not ; in enjoyment it expired.
No thanks he breathed, he proferred no request ;
Rapt in still communion that transcends
The imperfect offices of prayer and praise.
His mind was a thanksgiving to the power
That made him ; it was blessedness and love ;

Nor is this a purely self-centred enjoyment : the poet hears in Nature "the still sad music of humanity," and at the same time feels

A presence that disturbs me with the joy
Of elevated thoughts ; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man :
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

Communion with Nature, especially in Spring, tends to restore our faith in humanity as well as humanity's God, for we hear "authentic tidings of invisible things" and take heart of grace to battle for ideas and ideals. The new heaven and new earth of the social reformer, Paradise and Utopia, "why should they be a history of departed things, or a mere fiction of what never was ?"

For the discerning intellect of man,
When wedded to this goodly universe
In love and holy passion, shall find these
A simple product of the common day.

Moses descended from Sinai with the Law; Micah heard among the mountains the eternal command, "Do justly, love mercy, and walk humbly with thy God;" and Wordsworth associates Duty, Stern daughter of the Voice of God, with the spirit which is felt among the hills and the woodlands—

Stern Lawgiver! . . . . . .
Flowers laugh before thee on their beds
And fragrance in thy footing treads;
Thou dost preserve the stars from wrong;
And the most ancient heavens, through Thee,
are fresh and strong.

We often say that inspiration is not a monopoly of times past, that the living God still speaks to living men and women, yet we lack inspiration and do not hear the voices, because we do not, as did the inspired ones of old, we do not ascend the mountains and rise above the dust and din of conflicting interests to where we can get the proper perspective and take wider views; we do not know how easily we may detach ourselves from the sordid and selfish aims which seem inevitable while we are out of tune with the Infinite, yet if we would betake ourselves occasionally to the everlasting hills or wander amid the loveliness of the fields and woods, we should feel the "central peace subsisting at the heart of endless agitation" and gain serenity and strength, a clearer perception of duty and a deeper conviction of the Eternal Wisdom and Love.

CONGREGATIONAL DUTY TO STRANGERS.

By Rev. W. S. Smith.

WE hear now and again of a lack of friendly attention and Christian brotherliness in connection with religious services. Congregations cannot exist unless replenished by those who grow up within them, or are resorted to by others from without. Some may attend the services as entire strangers, while others may attend occasionally—from feelings of friendliness. Do we always see that strangers—outsiders—are provided with seats and hymn books? Do we always greet them with friendly recognition, either before or after the service?

I am led to write in this strain by the experience of a member of our denomination on settling in a fresh town, and attending the Unitarian place of worship, having a good and well-to-do congregation, and recorded in a late issue of *The Christian Life*. The writer received many friendly adieus from members of the congregation he had left, and looked hopefully forward to meeting with friendly welcomes and the cementing of new relationships in the congregation he was going to join. He knew every member in the one he had left, but not a single individual, either in the town or congregation, he was going to. A welcome from members would be cheering in his loneliness and help to reconcile him to the loss he felt he had sustained. Not only would there, he thought, be new associates, but there would probably be new interests, new hopes inspired, and fresh endeavours called forth. Let us hear by way of rejoinder to the questions asked his truly melancholy reply—"We entered upon our public duties to the extent of taking a pew in the Church and occupying it, attending the society sociables, conference meeting, and Sunday-school, even going so far as to offer our modest services as worker in any field not above our capacity. And yet and yet, it is a solemn fact, that although we attended faithfully to our devotional and Church duties; though our pew was in the broad aisle, and our pew-rent promptly paid; though we never knowingly held back our hand from the contribution box; though we wore good clothes and a pleased and happy expression, as we walked to and fro in their midst—yet, it is a solemn fact, that for six months we never received, except from the faithful pastor, one word or look of recognition, one friendly call, one token of interest or sympathy, in consequence of our attachment to the Unitarian Church." The writer added that if they had been pick-pockets, or

burglars, they could not have been more completely ignored. He confessed that he himself may possibly have previously sinned in this way, and charitably submitted his experience to readers in the hope that the matter might be taken up, considered, and amending ways adopted.

It is a truly melancholy story; and how the writer could attend the services of such a congregation with "a pleased and happy expression" is more than I can understand. He was truly of a patient and long-suffering disposition. In his loneliness he yearned for sympathy and friendship; would have been devoutly grateful for a friendly welcome, but met only with icy coldness. Such an experience as that described ought not to be possible in connection with any Christian congregation. Everyone (not known to be present for a mean or unworthy purpose) should be made to feel, if possible, that their presence as strangers is welcomed and desired, and that they would be seen with pleasure again.

I fear we in Ireland have our shortcomings in this respect, but I never heard of anything to compare with the experience of the contributor to *The Christian Life*.

Let us see to it, and especially members of committees, that no stranger shall attend a service among us without having a seat found for him and a hymn book supplied, with the accompaniment of a friendly recognition. Christian brotherliness demands this service, while congregational interests may be benefited by it. Let me give an illustration showing the consequences following an unfriendly, or at least, careless attitude on the part of members of one of our English congregations. A family in fairly comfortable circumstances, settled in the neighbourhood of one of our congregations, and, though not in fellowship with us, attended on several Sundays its services. Though not Unitarians, they felt that they would like to join in our services because of their simple and reasonable character. But they were neither welcomed, nor even greeted with a friendly word or smile. The feeling was one of utter isolation. Thinking their presence was not desired, they tried another place of worship, where they were heartily welcomed, and made to feel at home. This they joined, and shortly afterwards their social position was immensely improved. From a state of comfort, they became wealthy, but remained in their home and became the first pillar in the congregation to which they had attached themselves. How great was the loss of one congregation, and how great the gain of the other!

THE REV. WILLIAM NAPIER,

1826—1911.

Minister of Clough Non-Subscribing Presbyterian Church.

A MEMOIR.

By Reginald W. H. Blackwood.

THE Rev. William Napier was a native of the County Down, being born at Ballybranagh, in the parish of Ballee, on the 31st December, 1826. His father, Richard Napier, was a scion of a Scottish family settled in Lecale for several generations and descended from John Napier, of Merchistoun Castle, near Edinburgh, the renowned inventor of Logarithms, whose son, the Right Honble. Sir Archibald Napier, was elevated to the peerage as Baron Napier, of Merchistoun, on 4th May, 1627.

During the first half of the eighteenth century, three brothers Napier came over from Scotland to Ireland, two of them settling in the Ards, the third at Ballee, where he established a brewery. A grandson and namesake of the eldest of the brothers, William Napier, had an extensive brewery in Bank Lane, Belfast, and was the father of the Right Honble. Sir Joseph Napier, Bt., Lord Chancellor of Ireland.

The third brother, James Napier, of Ballee, subsequently acquired additional property at Ballybranagh, and

married Jane M'Donnell, of Ards, by whom had several children, of whom the eldest son, James, of Ballybranagh, was grandfather of the Rev. William Napier. He married Mary, daughter of Richard Clark, of Ballybeg, by his wife, Christian, daughter of John Mulholland (locally called "Mahollum"), of Ballymacnamee. As Mrs. Mulholland was the daughter of Philip Savage, of Rock Savage (Ballygalget), by his second wife, Jane Echlin, the Napiers by this alliance became connected with two of the most ancient families in Ulster—the Savages of the Ards, and Echlins of Ardquin.

Through his mother, Agnes Houston, the Rev. Mr. Napier was closely allied with the Nevin family, several members of which attained considerable celebrity during the eighteenth century. His mother's grandmother was a daughter of the Rev. Thomas Nevin, minister of the First Non-Subscribing Presbyterian Church in Downpatrick. Mr. Nevin was an ardent defender of the principle of Non-Subscription, his firm adhesion to which led to his being excluded from Communion by the Synod of Ulster in 1724, two years before the exclusion of the Antrim Presbytery. He was succeeded in turn by his son, William Nevin, and his grandson, Dr. William Nevin, the three generations occupying the same pulpit from 1710 till 1789.

Mr. William Napier received his early education at Ballee and at the Classical School in Downpatrick, conducted by the Rev. S. Cooper, and after attending some sessions at Queen's College, Belfast, he entered Manchester New College in 1848, remaining there until 1852.

On 29th August, 1854, he was licensed by the Remonstrant Presbytery of Bangor, and on the 27th September of the following year he was ordained at Newtownlimavady by the Presbytery of Templepatrick. Whilst in this charge he married on 12th June, 1860, Sydney, daughter of John Jackson, of Limavady, who predeceased him, dying suddenly at Downpatrick, on 4th July, 1884.

In 1864 Mr. Napier was transferred to Ballymoney, whence, after a brief ministry, he was called to be assistant and successor to the Rev. David Watson, of Clough, County Down, and was there installed on the 20th November, 1867.

Here for forty-four years he ministered ably and faithfully to the needs of a widely-scattered congregation, gaining for himself the respect and affection, not only of his own people, but of his neighbours of all classes and creeds.

In 1905, on the occasion of the fiftieth anniversary of his ordination, he was presented with an address, accompanied by a handsome gift of money, willingly subscribed by his many friends of all denominations, in recognition not only of his long and valuable services to his Church, but of the high esteem in which he was held, and his readiness at all times to promote the public well-being.

Another high tribute was paid him by his fellow-Churchmen when the various sections of the Irish Unitarian Church were united under the name of "The Non-Subscribing Presbyterian Church of Ireland," by their electing him its first Moderator, an office which, it is scarcely necessary to say, he filled with dignity.

In private life Mr. Napier was considerate and sympathetic, kindly and genial. He was a man of refined literary tastes, inherited from his father —one of the best informed men of his day in the County Down—and his remarkable memory added to the extensive and accurate knowledge he possessed of the history and families of his native county made his conversation specially interesting.

Mr. Napier died at Dundrum, where he had lived for many years, on the 16th of November, 1911, and was interred in the burying ground annexed to the New Meeting-House at Clough, where he had preached for so long on the 20th of the same month; by a strange coincidence the forty-fourth anniversary of his installation.

THE NATIONAL INSURANCE ACT.

By Dr. John Campbell.

WHETHER we regard the National Insurance Act as a good or a bad thing for the people, we now have it with us, and it is our duty to do our best as a Church to give our members and adherents the best opportunities we can to take full advantage of the benefits to which they are entitled under the Act. To this end the first step would seem to be the formation of a benefit society in connection with the Non-Subscribing Presbyterian Church of Ireland, to which the members of our Congregations could attach themselves. It may be thought that so many of the industrial classes are already members of an existing society that there is no need for one in our Church. This argument only applies to the town-dweller and to the skilled artisan. We have in our country congregations numbers of agricultural labourers and small farmers who are entitled to the benefit of the Act, and who are not yet in any friendly society. For them alone provision should be made. Their necessities are immediate and pressing. Were a society formed it would meet their wants and would ultimately become popular with other workers who are now otherwise provided for. Once established, a society for our people would undoubtedly grow and flourish.

There is one serious difficulty in the way, and that is the one of getting a sufficient number of members to make a society large enough to be recognised as an "approved society" under the Act This obstacle is, however, capable of being overcome. We might be able to get a much more numerous company enrolled than at first sight seems possible, and so might qualify for recognition. If we were not fortunate enough to do this, we might still form a society for our people and get it amalgamated with some larger society as a branch. While the first alternative would be in many ways to be preferred, still the second would be also a very good thing. Our ministers and people should give this matter their earnest and early attention. Its importance will readily be appreciated by any one who takes the trouble to note the trend of events at the present time. Immediate action is essential.

THE RISE OF UNITARIANISM IN WALES.

By Cambriensis.

II.

I STATED that Roman Catholicism was at one time supreme in Wales. So it was up to the time of the Reformation, from the 7th or 8th century. Numerous abbeys and monasteries were scattered all over the land, which now stand in ruins—crumbling testimonies of a religious phase once prominent and popular. Judging from the size of some of these ruins, there must have been very large communities in many localities, possessing extensive tracts of land and giving employment to a vast number of people. Nearly all of these ruins are situated in most fertile spots. Traces of the existence of the monks and their institutions are also to be found, here and there, in the names of towns and villages and in the language of the people. Beyond these, we have no further evidences.

At a subsequent period, the Quakers formed a popular and strong religious party in the land, whose fervent and ennobling spirit long survived the decay and death of the body. They flourished during the time of the Commonwealth (1649-1660), for conditions were congenial. But their history goes further back than 1649 even, if what one recent writer states be true, who maintains that there was a nonconformist congregation in 1642 at Blaencanaid, a spot between Aberdare and Merthyr in Glamorganshire, in which there were Independents, Presbyterians, Baptists, and Quakers. These Dissenters were to be found not only in this particular locality, but throughout the Principality. The bitter and vigorous persecution and the widespread suffering which followed the advent of the Conventicle Act of 1664, prove that such was the case.

The people, up to this date enjoyed a long lease of peace to congregate here and there, in groups, to worship as they thought right. A little later, Quakers seceded from another nonconformist Church, that of Cwmyglo, on the southern border of Breconshire, to Quaker's Yard in Glamorganshire, at which place their graveyard is still to be seen. Here and there names of localities bring to our minds the life and activity that must have been powerful in spreading and establishing nonconformist principles in face of a persecution, brutal and unrelenting, which attacked all who would not conform to the doctrines and rules of the State Church of that time. The old spirit still survives to a considerable degree among the nonconformists of to-day.—their meeting-houses are severely plain and unadorned; their forms of service are open and simple, unaided by a liturgy; all believe strongly in the power or efficacy of prayer. At prayer-meetings, held during the week in chapels, young and old take part; the minister generally leads, and the others follow in turn, and great enthusiasm and emotion are manifested. Some of the impromptu prayers would perhaps strike a stranger as being crude and broken in style, but such faults are unobserved by the worshippers. An atmosphere of prayer pervades. Things external fade before the radiant joy that arises out of things internal and spiritual. It is only a few years since organs and harmoniums have been introduced generally into their places of worship. This matter caused great discords at the time between the old and young members. Many left their places of worship rather than endure such unholy sounds as those of an instrument conducting hymn-singing and psalmody. In remote districts one would still find chapels without these instruments, at which places the singing is conducted by a precentor. Among many nonconformist parties there exists a strong prejudice against theatregoing, dancing, racing, and card playing, for, it is maintained, the hand of the Evil One is evident in these pursuits to lead young people astray.

The first step towards Unitarianism, as we know it to-day, was the development and separation of Arminianism from Calvinism. This change was by no means a sudden one. For many long years there were bitter controversies, disputes, and dissatisfaction in Independent, Baptist, and Presbyterian Churches, due to the emergence of this "vile" Arminianism in their midst. The popular party deeming themselves orthodox, looked upon Arminianism as a dangerous heresy, and anyone embracing such a heresy was considered to deserve persecution, if not death. According to the testimony of Dr. Thomas Rees, the great Arminian controversy broke out in 1729.

(*To be continued.*)

Obituary.

MISS FERGUSON, NEWTOWNARDS.

ON July 5th, 1829, returning weary and probably dispirited from the famous Synod of Strabane, the Rev. John Watson, of Greyabbey, reached Newtownards. Turning out of his way, he went up to the Bowtown to visit his niece, Mrs. Robert Ferguson, and there rest awhile before riding home. He found there that a baby had arrived the day before, and he was expected to christen it. This he promptly did, and afterwards detailed to his niece the scenes he had witnessed at the wild and intolerant Synod. To his surprise he learned that his niece resented his action, and had she known beforehand would not have allowed him to put a name upon the child. She was a Presbyterian, and, though living within the bounds of the Presbytery of Antrim and a member of the Newtownards Old Church, resented the action of the Remonstrants. Such family divisions were no doubt frequent at that time of stress and trouble. Later on she became reconciled to the movement, and down to her death at the patriarchal age of 97 remained a firm Non-Subscriber. The baby grew up to become a worthy successor of a

worthy line of stalwart advocates of freedom of conscience and true religion. Miss Ferguson was one of those fine women of keen mental qualities and rich nature, whose society was a coveted honour. Being related to many who were in their day persons of mark, such as Rev. John Bankhead, her great grandfather; Dr. Bankhead, his son, doctor to George IV. when Prince Regent, and personal physician to Lord Londonderry, better known as *The* Lord Castlereagh; and others, such as the Rev. George Hill, her circle of friends and correspondents was a wide and interesting one. Her tastes were largely literary and historical. Possessed of a keen genealogical interest, she knew the history and antecedents of not only every family in the district, but also of the principal families of Ulster. An authority on such a subject, her society was courted by many, and with a rare courtesy and kindness she gave of her knowledge freely to all who showed an interest in the story of the neighbourhood. She was not, however, a writer, and so much of her store of knowledge has gone with her to the grave. It was always a pleasure to be at the hospitable table at The Bowtown, where the four sisters dispensed without ormality their kindly hospitality and intellectual and historical conversation. To the last she remained a faithful and attached member of our Church at Newtownards, and one of her wishes before departing was that her sisters would remember the Sustentation Fund. At the ripe age of 82½, still enjoying to the full the use of her faculties, she died, leaving in the hearts of her three surviving sisters an aching void that will never be filled, and in the Church and among her wide circle of friends a feeling of deep and irreparable loss. On Thursday, March 7th, all that was mortal of her was interred in Movilla Cemetery.

The services, both in the house and at the graveside, were conducted by her minister, Rev. R. Maxwell King, assisted by the Rev. D. Maconnachie, B.A., of the Strean Church.

THE SUSTENTATION FUND.

Second List of Donations brings total up to £7,000.

We print below the Second List of Donations to the Sustentation Fund, bringing the total number up to 570; the total amount £7,000. Nearly £5,000 has been received. The Comber names appeared in the separate congregational list, published in our last issue. The Rademon congregation has completed its list, and sends 52 donations amounting to £113 6s. 6d.

£3,000 is thus wanted before the end of June to raise half the sum required in half the time appointed. Here is a unique opportunity for the Congregations which have not yet contributed to the Fund.

James Davidson (Windsor), First Belfast	£250	0	0
Dr. Brice Smyth, First Belfast	50	0	0
Thomas J. Carr, First Belfast	20	0	0
A. H. R. Carr, First Belfast	20	0	0
John Carr, First Belfast	10	0	0
Robert Dickson, First Belfast	10	0	0
Miss Dickson, First Belfast	10	0	0
The Misses Malcolm, First Belfast	10	0	0
W. H. M'Fadden, First Belfast	10	0	0
Eustace Gordon, First Belfast	10	0	0
Mrs. M. J. M'Caw, First Belfast	10	0	0
John Dickson, First Belfast	10	0	0
Miss Nelson (Marlborough Park) First Belfast	8	0	0
Miss Porter, First Belfast	5	0	0
Mrs. R. Little, First Belfast	£5	0	0
James M'Williams, First Belfast	5	0	0
The Misses Martin, First Belfast	5	0	0
Robert Martin, First Belfast	5	0	0
Mrs. Crozier, First Belfast	5	0	0
A. McI. Cleland, First Belfast	5	0	0
Mrs. Cleland First Belfast	5	0	0
Arthur M'Keown, First Belfast	5	0	0
Mrs. Gardiner, First Belfast	5	0	0
Robert Scott, First Belfast	5	0	0
Mercer Rice, First Belfast	5	0	0
H. B. Hunter, First Belfast	3	3	0
Wm. Hall, jun., First Belfast	3	3	0
Mrs. M'Cullough and family, First Belfast	3	0	0
Miss Mary M'Calmont, First Belfast	3	0	0

	£	s	d
Hy. G. Roche, First Belfast ..	2	0	0
Miss Tillie Jardine, Firast Belfast	2	0	0
Charles R. Lowry, First Belfast ..	2	0	0
H. P. Morrow, First Belfast ..	1	10	0
Miss C. Corbett, First Belfast ..	1	0	0
Miss Cunningham, First Belfast ..	1	0	0
Miss Service, First Belfast ..	1	0	0
Mrs. F. Hall, First Belfast ..	1	0	0
Miss Clara Crozier, First Belfast ..	1	0	0
John Carlisle, First Belfast ..	1	0	0
William Robinson, First Belfast	1	0	0
Mrs. Blair, First Belfast ..	1	0	0
William Newman, First Belfast ..	1	0	0
R. Hewitt, First Belfast ..	0	10	0
William Hewitt, First Belfast ..	0	10	0
William Munn, First Belfast ..	0	10	0
Miss M'Cloy, First Belfast ..	0	10	0
Miss M. Garrett, First Belfast ..	0	10	0
Mrs. Boyce, First Belfast ..	0	1	0
William Townsley, M'pottinger ..	10	0	0
Mrs. R. B. Davidson, M'pottinger	10	0	0
John M'Bride, Mountpottinger ..	2	2	0
Edgar R. Jackson, Mountpottinger ..	2	2	0
Edwin Young, Mountpottinger ..	2	2	0
David Young, jun., Mountpottinger ..	2	0	0
W. C. Kennedy, Mountpottinger	1	1	0
Alex. Bailie, Mountpottinger ..	1	0	0
Hugh Newman, Mountpottinger	1	0	0
James M'Farland, Mountpottinger	1	0	0
H. L. Orr, Mountpottinger (First Donation) ..	0	10	0
Miss Young, Mountpottinger ..	0	10	0
Samuel Young, Mountpottinger ..	0	5	0
John Bell, York Street ..	4	0	0
G. Cheetham, Dublin ..	5	5	0
J. C. N. Davidson, Dublin ..	5	5	0
Mrs. Annette L. Hutton, Dublin	5	0	0
Miss Alice and Mr. W. G. Digby, Dublin ..	4	0	0
Miss Helen M. Hutton, Dublin ..	3	0	0
T. Noel Hutton, Dublin ..	2	2	0
A. H. Vavian, Dublin ..	2	0	0
Thomas Kennedy, Dublin ..	1	0	0
Edward Greer, Dublin. ..	0	10	0
Mr. and Mrs. Sharman D. Neill, Holywood ..	25	0	0
Mrs. T. Barbour, Holywood ..	20	0	0
James Lennox, Holywood ..	20	0	0
Wm. Patterson, Holywood ..	20	0	0
Lady Patterson, Holywood ..	10	0	0
Mrs. Francis Gore, Holywood ..	5	0	0
Miss Patterson, Holywood ..	5	0	0
Mrs. George Patterson, Holywood	5	0	0
Miss Latimer, Holywood ..	5	0	0
Mrs Maginnis, Holywood ..	5	0	0
Charles J. M'Kisack, Holywood	5	0	0
John Steele, Holywood ..	5	0	0
C. C. Greenfield, Holywood ..	5	0	0
Robert Steele, Holywood ..	5	0	0
Mrs. Flanery, Holywood ..	3	0	0
Samuel M'Crum, Holywood ..	2	0	0
W. H. Malcolm, Holywood ..	2	0	0
Miss Munster, Holywood ..	1	1	0
Frank A. Robinson, Holywood	1	0	0
R. J. Patterson, B.A., Holywood	1	0	0
Hugh Shannon, Holywood ..	1	0	0
Gordon C. May, Holywood ..	1	0	0
The Misses Douglas, Holywood ..	0	5	0
Mrs. Warnock, Newry ..	£5	0	0
The Misses Warnock, Newry ..	5	0	0
C. Warnock, Newry ..	5	0	0
Walter Scott, Newry ..	5	0	0
Miss Scott, Newry ..	5	0	0
S. Mills, M.D., Newry ..	2	0	0
Joseph Rainey, Newry ..	0	10	0
Alex. Hanna, Newry ..	0	10	0
Mrs. Wm Lockhart, Newry ..	0	10	0
Mrs. Henning, Newry ..	0	10	0
Robert Lockhart, Newry ..	0	10	0
Mrs. Thomas Thompson, Ballymacdermott, Newry ..	0	10	0
J. Hughes, Newry ..	0	10	0
Mrs. John Andrews, Comber ..	20	0	0
Alexander Orr, Comber ..	10	0	0
In memory of John and Ellen Simonton, Comber ..	10	0	0
Mrs. R. Ferguson, Comber .. Mr. & Mrs. Hugh Ferguson, C'mber Messrs. R. & M. Ferguson, Comber	7	0	0
William Andrews, Comber ..	5	0	0
Leanox Andrews, Comber ..	3	0	0
Mrs. A. M. Andrews, Comber ..	3	0	0
Miss Andrews (Inla) Comber ..	3	0	0
Mrs. B. Orr, Comber ..	2	10	0
Miss Orr, Comber ..	2	10	0
Mr. and Mrs. John Orr, Comber (Donation increased to £10)	2	10	0
H. W. Andrews, Comber ..	2	2	0
Miss Andrews (Uraghmore) Comber ..	2	0	0
Mr. & Mrs. R. Ferguson, Comber	2	0	0
Mr. & Mrs. Fisher & family, Comber	2	0	0
Mrs. and Mrs. William Galbraith and family, Comber ..	2	0	0
Miss Long, Comber ..	2	0	0
Mr. & Mrs. Frank Osborne, Comber	2	0	0
Miss A. Simpson, Comber	2	0	0
Mr and Mrs. Robert Abernethy, Comber ..	1	0	0
James Frame, Comber ..	1	0	0
John Hanna, Comber ..	1	0	0
Miss Hanna, Comber ..	1	0	0
Mrs. Herron, Comber ..	1	0	0
The Misses Herron, Comber ..	1	0	0
Mr. & Mrs. M'Ninch, Comber ..	1	0	0
Mrs. & The Misses M'Cloud, Comber	1	0	0
Mrs. M Cormick, Comber ..	1	0	0
Miss Niblock, Comber ..	1	0	0
William Niblock, Comber ..	1	0	0
Jim Niblock, Comber ..	1	0	0
Mrs. & Miss Sloan, Comber ..	1	0	0
Mrs. J. Smyth and family, Comber	1	0	0
Robert Tuft, Comber ..	1	0	0
Mr. & Miss Copeland, Comber ..	0	10	0
Mr. & Mrs. Wm. Copeland, Comber	0	10	0
Miss Agnes Craig, Comber ..	0	10	0
Mr. James Dugan & family, Comber	0	10	0
Mr. & Mrs. Richard Dugan, Comber	0	10	0
Mrs. Colville Dempster, Comber..	0	10	0
William Ferguson, Comber ..	0	10	0
Mr. & Mrs. Hugh Herron, Comber	0	10	0
Mr. & Mrs. Alex. Marshall, Comber	0	10	0
Mr. & Mrs. W. Marshall, Comber..	0	10	0
Mr. & Mrs. R. Smyth, Comber ..	0	10	0
Mr. & Mrs. J. Thompson, Comber	0	10	0
John Quinn, Comber ..	0	10	0
Mrs. John Quinn, Comber ..	0	10	0
James Frame, jun. Comber ..	0	6	0

	£	s	d
Mr. & Mrs Henry Adams, Comber	0	5	0
Mrs. Burgess, Gomber ..	0	5	0
Miss Mary Burgess, Comber ..	0	5	0
Mr. Hugh Bishop & family, Comber	0	5	0
John Dempster, Comber ..	0	5	0
Mrs. Jane Fitchie, Comber ..	0	5	0
Mrs. Hamilton, Comber ..	0	5	0
Mr. and Mrs. James, John, and Sarah Kirk, Comber ..	0	5	0
Robert Lemon, Comber ..	0	5	0
Mr. & Mrs. Andrew Lemon, Comber	0	5	0
Mr. & Mrs. George Mills, Comber..	0	5	0
Mr. Sam Munn & family, Comber	0	5	0
Miss Lizzie Munn, Comber ..	0	5	0
Miss Agnes MacMillan, Comber ..	0	5	0
Mr. & Mrs. David O'Prey, Comber	0	5	0
Mrs. William Rogan, Comber ..	0	5	0
R. Watson, jun., Comber ..	0	5	0
Matthew Watson, Comber ..	0	5	0
Mr. & Mrs. J. & Miss Young, Comber	0	5	0
Miss Eva Burgess, Comber ..	0	2	6
Miss C. Burgess, Comber ..	0	2	6
Mrs. Jane Dempster, Comber ..	0	2	6
Miss Mary Jane Dempster, Comber	0	2	6
Robert R. Miller, Killinchy ..	5	0	0
James M'Master, Killinchy ..	5	0	0
John Morrow, Killinchy ..	5	0	0
Thomas Hay, Killinchy ..	3	0	0
Thomas M'Master, Killinchy ..	2	0	0
John Long, Killinchy ..	2	0	0
William Anderson, Killinchy ..	2	0	0
William Bishop, Killinchy ..	1	0	0
Frank Bishop, Killinchy ..	1	0	0
Thomas Morrow, Killinchy ..	1	0	0
Miss Potter Killinchy ..	1	0	0
Rev. Herbert M'Lachlan ..	1	0	0
James Finlay, Killinchy ..	1	0	0
John Irvine, Killinchy ..	1	0	0
John M'Clements, Killinchy ..	1	0	0
R. Maltman & Bros., Killinchy ..	1	0	0
James Kelly, Killinchy ..	0	10	0
Samuel Hay, Killinchy ..	0	10	0
Hugh Todd, Killinchy ..	0	10	0
James Downey, Killinchy ..	0	10	0
James M'Creery, Killinchy ..	0	10	0
Miss Agnes Miskelly, Killinchy ..	0	5	0
Jas. Alex. M'Clughan, Dromore ..	2	0	0
Margaret Miniss (Mossvale Ho.)	2	0	0
Mrs. Maurice Lindsay, Dromore	2	0	0
William Ruddock, Dromore ..	2	0	0
Agnes Clarke, Dromore ..	2	0	0
Sarah Rowan Miniss (Mossvale Ho.)	1	10	0
Thomas Maguire, Dromore ..	1	0	0
Robert Montgomery, Dromore ..	1	0	0
Mrs. Scott (Magherabeg), Dromore	1	0	0
Samuel Wilkinson, Dromore ..	1	0	0
David Allen, Dromore ..	1	0	0
John Wilkinson, Dromore ..	1	0	0
W. J. Flanigan, Dromore ..	1	0	0
Maggie Dickson (2nd Donation) Dromore ..	0	10	0
Eliza Patterson, Dromore ..	0	10	0
William Prentice, Dromore ..	0	10	0
Mrs. Hamilton Clarke, Dromore ..	0	10	0
Miss A. Kilpatrick, Dromore ..	0	10	0
Sarah Miniss, Dromore ..	0	10	0
Samuel Clarke, Dromore ..	0	5	0
George Hodgen, Dromore ..	0	5	0
Catherine Donaldson, Dromore ..	0	5	0
James Hodgen, Dromore ..	0	2	6

	£	s	d
Mrs. Davidson, Rademon ..	10	0	0
Miss Johnston, Rademon ..	10	0	0
Rev. John J. Magill, Rademon ..	10	0	0
Henry M'Robert, Rademon ..	10	0	0
Wm. M'Robert, Rademon ..	10	0	0
Robert and James Hanna, Rademon	5	0	0
William Morrison, Rademon ..	5	0	0
David Porter, M.D., Rademon ..	5	0	0
Mrs. Helena M'Robert, Rademon	5	0	0
A Rademon Friend, Rademon ..	5	0	0
Messrs. Thomas and John Corry, Rademon ..	4	0	0
Hamilton Mateer, Rademon ..	2	0	0
Miss Susan Morrison, Rademon ..	2	0	0
Robt. G. M'Cormack, Rademon ..	2	0	0
Andrew Patterson, Rademon ..	2	0	0
John Patterson, Rademon ..	2	0	0
Mr. & Mrs. Alex. Bailie, Rademon	1	0	0
James Cleland, Rademon ..	1	0	0
Miss Sarah Cochrane, Rademon ..	1	0	0
Mrs. Edward Corry, Rademon ..	1	0	0
David Dunn, Rademon ..	1	0	0
James Kirkpatrick, Rademon ..	1	0	0
Robert Martin, Rademon ..	1	0	0
Andrew Mateer, Rademon ..	1	0	0
William Mateer, Rademon ..	1	0	0
John, Andrew, and John Montgomery, Rademon ..	1	0	0
Nathaniel Montgomery, Rademon	1	0	0
Mrs. Sarah Montgomery, Rademon	1	0	0
John Moore, Rademon ..	1	0	0
Robert T. C. Moore, Rademon ..	1	0	0
John and James M'Robert, Rademon ..	1	0	0
William M'Robert (Drumaghlis) Rademon ..	1	0	0
Mrs. James Spiers, Rademon ..	1	0	0
Hugh Spratt, Rademon ..	1	0	0
Miss Mary Patterson, Rademon ..	0	10	0
Mrs. Sarah J. Scott, Rademon ..	0	10	0
Wm. Montgomery, Rademon ..	0	10	0
James Moore, Rademon ..	0	10	0
James Martin, Rademon ..	0	10	0
John Martin, Rademon ..	0	10	0
Miss Eliza Alderdice, Rademon ..	0	10	0
Hugh Alexander, Rademon ..	0	10	0
Wm. J. Alexander, Rademon ..	0	5	0
James Gordon, Rademon ..	0	5	0
Jas. Miscampbell, jr., Rademon ..	0	5	0
Thomas R. Moore, Rademon ..	0	5	0
Charles M'Murray, Rademon ..	0	5	0
John M'Murray, Rademon ..	0	5	0
Miss Harriet Patterson, Rademon	0	5	0
Alex. Steedman, Rademon ..	0	5	0
A Friend, Rademon ..	0	4	0
Robert Ferguson, Rademon ..	0	2	6
Wm. and John Orr, Moneyrea ..	5	0	0
Samuel Mehaffy, Moneyrea ..	3	0	0
James Lamont, Moneyrea ..	2	2	0
Hugh Frame, Moneyrea ..	2	2	0
James Catherwood, Moneyrea ..	2	0	0
W. and R. Kennedy, Moneyrea ..	2	0	0
Misses Huddleston, Moneyrea ..	2	0	0
Mrs. Dugan, Moneyrea ..	2	0	0
Mrs. Mehaffy, Moneyrea ..	2	0	0
S. M'Kenna Turkington, Moneyrea	1	1	0
Wm. J. Abernethy, Moneyrea ..	1	0	0
T. J. Millen, Moneyrea ..	1	0	0
Miss Marg. J. Miskelly, Moneyrea	1	0	0
Mrs. Bryce, Moneyrea ..	1	0	0

Mrs. Bennett, Moneyrea	£1	0	0
Mrs. M'Henry, Moneyrea	1	0	0
Mrs. Wm. J. Gibson, Moneyrea	1	0	0
Miss Evans, Moneyrea	0	10	6
Miss M'Clure, Moneyrea	0	10	0
Miss L. M'Master, Moneyrea	0	10	0
D. M'Clure, Moneyrea	0	10	0
William Bryce, Moneyrea	0	10	0
James M'Clelland, Cairncastle	2	2	0
Thomas Cooke, Cairncastle	£0	10	0
John Harkness, Crumlin	2	0	0
Alex. Robinson, Glenarm	0	15	0
Received too late to be classified	75	0	0
	£1,153	11	6
Previously announced	5,848	12	6
Total,	£7,002	4	0

NATIONAL TRIENNIAL CONFERENCE AND IRELAND.

To the Editor of the Non-Subscribing Presbyterian.

DEAR SIR,—I have been asked by the Ministers' Meeting of Belfast and district, and by Mr. Harwood, the Secretary of the Conference, to make travelling arrangements for ministers, delegates, and members of our Irish Churches from Belfast to Birmingham and back, and have concluded these as follows :—

(1) Return tickets will be issued at a single fare and one-third Belfast to Birmingham and back, and this is for 3rd Cl and saloon, 26 8, but 26/9 will be charged as the Companies reckon portions of 3d. as 3d. ; 1st cl. and saloon, 34'-

(2) These return tickets are available from April 13th (Sat.) to April 22nd (Monday), between which days, inclusive, the two journeys must be completed.

(3) Three steamer routes are available (Fleetwood, Liverpool, and Heysham), and two railway routes (L. & N. W. Ry. & Mid Railway), and below I set them down in order according to the earliest arrival in Birmingham.

(*a*) *via* FLEETWOOD AND L. N. W. RY. Steamer leaves Belfast at 9-15 p.m., arrives Fleetwood 5-30 a.m. Train leaves Fleetwood 6-5 a.m., *via* Crewe and Stafford), and reaches Birmingham at 9-59 a.m.

(On Saturdays Steamer leaves at 11-40 p.m., train reaching Birmingham at 4-10 p.m. Sundays.)

(*b*) LIVERPOOL AND L. &. N. W. RY. Steamer leaves Belfast 9 p.m., arrives Liverpool 6-30 a.m. Train leaves Liverpool (Lime Street) 8 a.m. (*via* Crewe and Stafford), arriving Birmingham 10-35 a.m.

(*c*) LIVERPOOL & MIDLAND RAILWAY. Train leaves Liverpool (Central Station 8-30 a.m. (*via* Derby), arriving Birmingham 11-52 a.m.

(On Saturdays Steamer leaves Belfast for Liverpool 9-30 p.m., arriving Liverpool 7 a.m. Train to Birmingham (L. &. N. W.) leaves 12-50 p.m., arriving Birmingham 4-10 p.m., and *via* Midland Railway train leaves 8-45 a.m., reaching Birmingham 12-48 p.m.)

(*d*) HEYSHAM AND MIDLAND RY. Steamer leaves Belfast 9-30 p.m., arrives Heysham 5-40 a.m. Train leaves Heysham 6-15 a.m., arrives Birmingham 11-52 a.m.

(On Saturdays Steamer leaves Belfast 11-30 p.m., and train to Birmingham in connection with it reaches Birmingham at 12-48 p.m.)

(4) The return journey must be by *the same route* as the outward one.

(*i.*) L. & N. W. Ry. AND LIVERPOOL. Train leaves Birmingham 5-50 p.m., arrives Liverpool 8-20 p.m.

(*ii.*) MIDLAND RY. AND LIVERPOOL. Train leaves Birmingham 5-42 p.m., arrives Liverpool 9-30 p.m.

(*iii.*) Steamer leaves Liverpool 10 p.m., arrives Belfast 6 a.m.

(*iv.*) MIDLAND RAILWAY & HEYSHAM. Train leaves Birmingham 7-10 p.m., arrives Heysham 11-47 p.m. Steamer leaves Heysham 12 mid-night, arrives Belfast 6-15 a,m.

(*v.*) L. & N. W. RY. AND FLEETWOOD. Train leaves Birmingham 6-50 p.m., arrives Fleetwood 10-25 p.m. Steamer leaves Fleetwood 10-45 p.m., arrives Belfast 5-45 a.m.

(5) No steamers leave either Fleetwood. Liverpool, or Heysham for Belfast on Sundays.

(6) To secure the reduced fares (saving 4 6 on 3rd cl. and saloon and 12 9 on 1st cl. and saloon) vouchers must be given to the booking clerk when booking. These can be had from

me (for passengers from Ireland) after 1st April, on receipt of an addressed stamped envelope.

Important.—It is advisable to book berths on the steamers 5 days prior to sailing to ensure greater comfort. ALL the Companies emphasise the fact that they do not guarantee the sailing of any vessels or the running of any trains, as advertised.

ALEX. O. ASHWORTH,
Hon. Sec. Ministers' Meeting, Belfast
Marsdene, Cyprus Park, Belfast.

Reports.

Belfast (First Church)—A most successful social gathering of the congregation was held in the Central Hall on March 20th. In response to the invitations sent out by the Social Evenings' Committee over a hundred and fifty persons were present. The first part of the proceedings consisted of the exhibition of a fine series of lime-light views reminiscent of the minister's visits to the Austrian Tyrol. After the interval for refreshment a delightful musical programme was contributed by Mrs. Moore and Miss Jellie, L.R.A.M. the former giving no less than five songs, two of them encores, most tastefully, while Miss Jellie's three pianoforte solos, together with her sympathetic accompaniments to the songs, were greatly appreciated

Belfast.—Domestic Mission. — The Annual Meeting of the friends and subscribers to the Domestic Mission to the Poor of Belfast was held on Monday evening, March 4th, in the Central Hall, Rosemary Street, and there was an encouraging attendance. Rev. H. J. Rossington presided. The report, which was read by the Secretary (Miss Charlotte Bruce), stated that the members of the Committee had met nine times since their appointment in March, 1911. Some necessary painting and repairing had been done at the Mission House, but, small as the outlay had been, the income of the Mission had not entirely covered it, and the Committee regretted to find a falling off in the subscription list, the decrease being partly due to the death of some of their best friends. There had been twenty-five meetings of the workers held during the year. The work of the Lads' Club in Stanhope Street had been progressing satisfactorily during the year. The financial statement showed that, except for the falling off in the subscription list, the funds were in a satisfactory condition. The Missionary (Mr. F. Woolley) submitted his report, which stated that the work of the Mission was progressing on the right lines. The attendance at the Sunday Evening Service averaged 110 each Sunday during the year, and the attendances at the morning Service showed an increase, the average attendance being sixty. The Sunday School was progressing extremely well, despite the fact that at one period of the year some hindrance was experienced through lack of teachers. The school, however, was now fully staffed. The report contained detailed accounts of the work accomplished in the many other branches of the Mission's activities, and Mr. Woolley expressed thanks to all those who had assisted him in his labours. The Chairman formally moved the adoption of the reports and the financial statement, and Mr. M'Williams seconded. Rev. R. Nicol Cross, in supporting the motion, congratulated the Missionary on the account which he had been able to present to the meeting of the activities of the Mission. In Belfast they had a high tradition to maintain in regard to mission work. He believed that that work was worthy of their support both from the point of view of the Churches and of the people to whom they ministered. He considered that such work was for the good of the Churches, and no Church could be in a healthy condition if its members, or, at any rate, those of them who could, did not take their share in carrying on the work of the Gospel and the ideal of the Churches. The motion was passed unanimously. Mr. H. Erskine, in moving that they should gratefully acknowledge the services of Mr. and Mrs. Woolley, and assure them of their continued confidence and sympathy in their often difficult and

arduous work, said that, as one who knew something about Mr. and Mrs. Woolley's work, he had great pleasure in moving that resolution. Their duties were very arduous, and he was sure they must often feel disheartened. Mrs. Woolley rendered very valuable assistance to her husband, and they both deserved very great credit for the work which they had accomplished for that Mission. Rev. J. Worthington seconded the resolution. He said from their knowledge of the work of the Mission they recognised that the work was in the hands of an efficient and, what was more, a sympathetic chief. On the motion of Mr. W. H. M'Fadden, a vote of thanks was passed to the voluntary workers who had assisted the Mission, particularly Dr. Malcolm Brice Smyth for having kindly acted as medical adviser. Rev. G. L. Phelps moved the election of the Committee of Management and of the Ladies' Committee. This was seconded by Mr. Harold Thomas, and passed unanimously.

Crumlin — On Monday evening February 26th, the Annual Meeting of the Congregation was held in the Church Schoolroom. After tea, business was proceeded with. The Secretary's and Treasurer's reports were read and adopted. Both were satisfactory, and the latter showed a balance in hand. The minister, in his address, referred to the heavy loss sustained by the Church by the death of the late Mr. Thomas M'Ervel, who had been to the end a faithful supporter of the Church. The Congregation signified their sympathy with relatives and friends of the deceased by standing in silence. Songs and recitations were rendered and speeches delivered by members and friends throughout the evening. Mrs. Rankin and Miss Hamilton officiated at the piano. We were glad to see present at the meeting Mr. Paisley, a member of our Church at Ballycarry, and Mr. Hill, who also originally belonged to that district, but after a sojourn of many years in British Columbia is about to settle near Crumlin in a beautiful homestead which he recently purchased, and consequently he will be a welcome member of our Congregation here. Before the close, the Congregation expressed to Mr. Franklin Manderson their deep sense of gratitude for his loyal support to the Church in many capacities, especially as Hon. Treasurer, and for many years member of the Choir, by presenting him and Mrs. Manderson with a beautiful afternoon tea service. The presentation was handed to Mr. Manderson by Mrs. Neeson, by many years the oldest member of the Church. Mr. Manderson thanked the Congregation on his and Mrs. Manderson's behalf in a very appropriate speech. There was a distinct tone of enthusiasm about the meeting, which augured well for the coming year.

Holyweod.—The last of the Monthly Meetings of the Total Abstinence Society for the present season was held on Tuesday, March 19th, when we were favoured with a visit from the Rev. W. J. Christie, of Holywood Methodist Church. There was a good attendance, though there were not so many adults as usual. Mr. Christie's lecture on "The Case Against Alcohol" was illustrated by some excellent lantern slides and good temperance stories, and dealt with the effects of alcohol on the body and on national prosperity. Mr. Christie himself manipulated the lantern. The Rev. G. L. Phelps, who presided, expressed our warm thanks to Mr. Christie for a most interesting and instructive evening and for the trouble he had gone to.

Newry.—On Tuesday night, March 5th, a most enjoyable variety entertainment took place in the School-room of the Unitarian Church. It was organised by the members of the Young People's Guild, and a crowded audience enjoyed to the full a very excellent programme. Rev. G. J. Slipper, pastor, suitably introduced the programme, which included two very enjoyable dramatic sketches, for the staging of which an artistic proscenium with drop curtain was erected. The sketches ran very well from start to finish, and the dramatic ability shown all round was excellent. The credit for getting up the sketches and the varied musical programme rests with Miss Thompson and Mr. A. Thompson, Secretary of the

Guild, and they are to be congratulated on the success of their efforts. The programme was as follows:—Pianoforte solo, selection of Irish airs, Miss Lamb; song, "Come into the Garden, Maud," encore, "Sally in Our Alley," Rev. J. Davis, Belfast." Sketch, "The £500 Prize." Characters—Mr. Compound (a village apothecary), Mr. O. Mahood; Tommy (an apprentice), Mr. J. Scott; Corporal Jones (in love with Kitty) Mr. Jack Thompson; Mrs. Cripps (a pork butcher), Miss Megaw; Kitty (a servant to Mr. Compound), Miss S. Megaw. Song, "Because," Miss E. Masson; dialogue, "Olden Times," the Misses Mitchell and Berry; song, "My Old Shako," Mr. J. Blair; musical monologue, "Two's Company," Mr. Tom Kennedy, Monaghan—encores, "The 11-69 Express," and "The Man with a Single Hair;" duet, "Flow on Thou Shining River," Miss Mahon and Mr. J. Blair; song, "Anchored," Rev. Mr. Davis. Sketch, "Biddy from Cork"—Characters—Mrs. Cantab (a lady always hard up), Miss M. Thompson; Mrs. Planner (a lady who stocks umbrellas for a rainy day), Miss M. Scott; Mrs. Helpless (a much worried woman), Miss Berry; Mrs. M'Clarty (always at sixes and sevens), Miss M. Megaw; Mrs. Careless (a happy-go-lucky woman), Miss L. Mitchell; Biddy (from Cork, a very dense Irish help), Miss M. Mitchell. At the close, Rev. Mr. Slipper thanked the performers on behalf of the audience, and the proceedings concluded with the singing of the National Anthem, and the pronouncement of the Benediction.

Echoes.

The following is a practical illustration of the teaching of a well-known passage of Scripture: A young, educated, married lady, of good social position, forsook her home and her husband for the sake of a young, working man; became divorced, and remarried. In a short time afterwards she wrote to a friend as follows—"Fred and I, young, heedless, cynical, living in this reckless town of New York, may laugh sometimes at old things like law and religion, and sneer at the Scriptural injunction, 'The wages of sin is death,' but I have learned that the wages of sin is worse than death. It is hell." In a short time afterwards this young lady and her husband were found locked in each other's arms in front of a gas-pipe, quite dead. The lady had £25 a week of an income; the husband nothing!

* *

A few weeks since, *The Christian Life* reported that the minister of the Congregational Church at Mexbro', about six miles north of Sheffield, was charged by the trustees of the church property with teaching heretical opinions. He at once offered to resign his pulpit; and when he withdrew he unexpectedly found about three-fourths of the members in full sympathy with him, and were prepared to accompany him. These people at once took steps to form themselves into a separate congregation, and invited the minister in question, the Rev. Thomas Anderson, to be their pastor. At the firt sand second services (have not heard of succeeding ones), held in a public hall, the place was crowded, and a most hopeful feeling prevailed. A Sunday school has been formed with over 80 scholars. They desire to be known as a Free Christian Church. Fortunately, there is no ill-feeling connected with the movement. South Yorkshire is proving very heretical just now. First, we heard of the lively proceedings at Doncaster, when the Congregational Secession and Unitarian Congregation joined. Then of a Welsh Free Church being formed, and now Mexbro' has caught the contagion—all within a few miles of each other.

* *

A recent echo referred to the invasion of Southern England by Continental monks and nuns, and the establishment of sisterhoods and the opening of schools by them, and anticipated that evil effects would arise therefrom. Now, the Archbishop of Canterbury has called public attention to the matter, and strongly urged Church people to have nothing to do with the schools in question, as they will only be traps for the unwary. But he said

nothing of the Romanising efforts or practices of the ritualistic clergy in his own Church, and the harm they are doing in preparing the people for the acceptance of Roman Catholic doctrines. Too frequently, the beam is not seen in one's own eye.

* *

There is an excellent lesson for stay-at-home readers of the *Non-Subscribing Presbyterian*—if there are any—in the following: A distinguished German scientific gentleman wished to pay his respects to the late Lord Lister, the greatest benefactor the world has seen for ages. He called on a Sunday morning, his knock being responded to by the servant. She was asked if Lord Lister were at home, when she very curtly said—"Most certainly not." In answer to a question as to where he could be seen, the answer was—"You'll find him in Church, sir, where you ought to be."

* *

In view of the national strike in the coal industry at present (mid-March) being experienced, it is of interest to be officially informed that in 1911 the mines of the United Kingdom yielded 271,878,924 tons of coal, and that in the procuring of the same, 1,067,213 underground workers were employed. 589 only of these belonged to Ireland.

W. S. S.

— ULSTER —

Unitarian Christian Association

35 ROSEMARY ST., BELFAST.

The Depository is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, the Sunday School Association, and American Unitarian Association. Tracts and Pamphlets, expository of Unitarian principles, may be had free on application, or will be sent by post to enquirers, if stamped envelope is enclosed with application.

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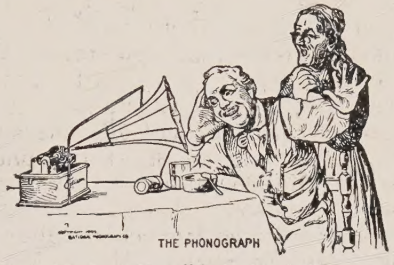

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